

**MINUTES**  
OF THE  
**KING'S MOUNTAIN**  
**BAPTIST ASSOCIATION,**

AT ITS

*Fourth Anniversary Meeting,*

CONVENED AT

**MOUNT SINAI CHURCH,**

CLEVELAND COUNTY, N. C.,

**FRIDAY, OCTOBER 20, A. D., 1854,**

**AND DAYS FOLLOWING.**

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**SHELBY, N. C.:**

PRINTED AT THE "INTELLIGENCER" OFFICE.

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# MINUTES.

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FRIDAY, OCTOBER 20, 1854.

The Association met according to adjournment, and the Introductory Sermon was preached by Elder D Pannell, (vice, Elder J Suttle, indisposed,) from Ephesians, 2nd chap., 19th verse: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the house-hold of God."

After a short recess, the Delegates convened in the House, and prayer was offered by Elder J Suttle. The churches were then called, their correspondences read, the names of their delegates enrolled, and the state of each church minuted.

On motion, opened a door for the reception of churches into our Union; and received the following, to-wit: Sandy Plains, constituted 24th March, A D. 1854; New Prospect, constituted October 6, A D. 1854; and Bethlehem and Long Creek, dismissed from the Broad River Association.

Application was also made by delegates, claiming to be the representatives of Ebenezer church, within the bounds of the Green River Association, for membership; which after some discussion, was referred to a select committee, and afterwards rejected.

The Association then proceeded to ballot for officers, which resulted in the choice of Elder D Pannell, Moderator, and bro J R Logan, Clerk.

On motion, appointed Elder T Dickson, Major Hull, S McBrayer, the Moderator and Clerk, a committee of arrangements, to whom was referred the papers and documents belonging to the Association.

The Association then adjourned until to morrow, 10 o'clock, A M. Prayer by Elder T Dickson.

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SATURDAY, 10 O'CLOCK, A. M.

The Association met according to adjournment. Prayer by the Moderator.

Called the roll and proceeded to business.

On motion, the committee of arrangements reported, and were discharged.

On motion, called for and received Correspondence from Sister Associations, as follows, to wit:

From the *Broad River*, Elders, A J Cansler, S Morgan, and brothers, H G Gaffney and C P Petty, with Letter and Minutes.

From the *Green River*, Elders, B Bruce, L McCurry, and brother G M Webb, with a Letter and Minutes.

From the *Bethel*, brother Wm Gordon with a Letter.

From the *Catawba River*, no correspondence.

The Secretary of the *Western Convention* handed in a package of the Minutes of said Convention, which were received.

Invited visiting Ministers, not delegates, to seats, and received Elders, R P Logan, J J Jones, and W McSwain.

On motion, read the Constitution, Rules of Order, and Abstract of principles.

Appointed brethren, Jesse Hardin, J W Murray and R T Hord a committee on Union Meetings.

Brethren, F S Ramsour, W H Green and F Lattimore, a committee on Finance.

Brethren, T Dickson, M Hull and W Moore, Jr., a committee on Petitions and Queries.

On motion, proceeded to appoint persons to write to Sister Associations, with which we correspond, and messengers to represent us, as follows, to wit:

Elder T Dickson to write to the *Broad River*, himself, L McSwain, G W Rollins, R Poston, J R Logan and W H Green, messengers.

J R Logan to write to the *Green River*; himself, M Williams, R Poston, G W Rollins, S McBrayer, T Dickson, R P Logan, D Pannell, W H Green, R T Hord and J C Lattimore, messengers.

Elder R Poston to write to the *Bethel*; himself, J Suttle, L McSwain and J Turner, messengers.

Elder J J Jones to write to the *Catawba River*; himself, William McSwain, Major Hull and M Williams, messengers.

Called for, read and adopted the Circular Letter, prepared by Elder T Dickson, and ordered that it be printed with the Minutes, as usual.

On motion, the committee on Union Meetings reported as follows, viz: First Union Meeting, to be held at New Prospect, commencing on Friday before the 2nd Sunday in May next.—

Second Union Meeting, to be held at Beaverdam church, commencing on Friday before the 4th Sunday in July next.—Whereupon, the Association appointed the following preachers to attend the first, viz: Elders, G W Rollins, L McSwain, T Dickson, R Poston and R P Logan. To attend the second, Elders, R P Logan, R Poston, J J Jones, W McSwain and J Suttle.

On motion, the committee on Finance reported as follows, viz: Whole amount of contributions from churches for printing Minutes, \$33 82 cents. Whereupon, the Association ordered that the Clerk have as many copies printed as the funds will admit of—that he also superintend the printing and distribution of them among the churches, and retain Eight dollars for his services.

On motion, the committee on Petitions and Queries, reported as follows viz: Your committee recommend, that the next Session of this Body be held with the church at Zion, 6 miles North of Shelby, on the West side of First Broad River, commencing on Friday before the 4th Sunday in October, 1855, agreeable to the arrangement of the Union Meeting, and the petition of said church.

Your committee also recommend that the following *Query* from Double Springs church, to-wit: "Is it in accordance with Gospel order and Baptist usage, for the Eldership of Baptist churches, to meet and form Presbyteries, and constitute new churches, including persons that stand excludod in other Baptist churches?" be answered as follows: No.—We advise our churches not to constitute any member or members into a church, unless such member or members shall have been regularly dismissed from the church or churches to which he, she, or they, may have belonged.

Your committee further recommend that the *Query* from Mount Paran church, viz: "What course should be taken by a church of the Baptist faith and order, in reference to a person who makes application for baptism and membership, who has previously been baptized and joined to a baptist church without the bounds of this Association; and who says that when he was first received and baptized, he was deceived; not having at that time experienced a genuine conversion; which he now professes to enjoy?" be answered as follows: We advise our churches not to re-baptize any one that has been baptized by a lawful administrator.

Respectfully submitted,

T. DICKSON, Chm'n.

On motion, the report was adopted.

The Association then proceeded to elect Elder J Suttle to write a Circular Letter for next year on the subject of "*Missions*."

Also, elected Elder G W Rollins to preach the introductory Sermon to the next Association—Elder T Dickson, alternate.

Balloted for preachers to occupy the stand on the Sabbath, which resulted in the choice of Elders, B Bruce, L McCurry and T Dickson.

On motion, ordered that Elder L McCurry be requested to preach on the subject of missions, at 11 o'clock; and that immediately thereafter a public collection be taken up for that object.

The Association then adjourned until Monday morning, 9 o'clock, A M. Prayer by Elder G W Rollins.

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#### SUNDAY.

The stand was occupied by those elected to preach; and the word of eternal truth was faithfully exhibited to a very large and attentive congregation, it is hoped with good and lasting effect. A public collection amounting to \$20 was taken up for *Domestic Missions*, and 60 cents for *Foreign Missions*.

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#### MONDAY, 9 O'CLOCK, A. M.

The Association met according to adjournment. Prayer by the Moderator.

On motion, the Association rescinded all action in regard to Ebenezer church, and ordered that no record of the same be entered on our minutes. Whereupon, the following preamble and resolution were introduced, and after some discussion, adopted by the body, viz:

Whereas, with deep regret, information has been received by this body, that the course of action pursued by the churches at Big Spring, Sandy Run and Bethel, members of this Association, in reference to the re-construction of Ebenezer church, is offensive to the Green River Association, to which said church properly belongs until regularly dismissed therefrom. Therefore,

*Resolved*, That this Association, as a body, greatly deploras the action taken by said churches; and hereby admonishes them, as well as all others belonging to our Body, together with any and all our ministers, to refrain from any interference

in the matter, until the case be satisfactorily adjusted by the Green River Association.

On motion, called for letters of correspondence to Sister Associations, which were read, approved by the body, and signed by the Moderator and Clerk.

On motion, called for and received the report of our Missionaries, appointed last year. The substance of which is as follows: Elder D Pannell traveled 112 miles, preached 37 Sermons, delivered two lectures on Baptism, labored 26 days, baptized 2 converts, received from Pisgah church \$2.00. from Mt. Gilead \$1.00. Elder J Suttle labored 9 days, preached 18 Sermons and baptized 11 converts.

Whereupon, the Association ordered that bro J R Logan, Treasurer, pay over to Elder D Pannell \$17.33, and to Elder J Suttle \$6.00, out of the funds in his hands, which was done.— Brother M Williams then handed over the sum of \$4.75, from Mt Vernon church, and Elder D Pannell \$2.75, which being added to, \$28.50, (the amount collected on subscription of last year) makes the aggregate amount

\$36 00

To which is also to be added the collection on Sunday, 20.00

Making a sum total of	\$56 00
Cr. By amount paid Missionaries.	23.33

Leaves an unexpended balance of	\$32.67
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On motion, the Association then appointed a committee of three members to select preachers to operate as missionaries the ensuing year, viz: Brethren J C Lattimore, M D Padgett and W B Lovelace; who reported the names of Elders: D Pannell and G W Rollins, and Elder L McSwain in case of failure.

The Association ordered that they occupy the same field of labor, and be paid at the same rates as ordered last year; and that they report the result of their labors to the next Session of this body.

On motion, Resolved, That the thanks of this Body be given to the brethren and friends of the vicinity of Mount Sinai church, for their kindness in entertaining the Delegates and strangers attending the Session of the Association.

After the reading and signing of the record of proceedings

The Association adjourned. Prayer by Elder R Poston.

D. PANNELL, Moderator.

J. R. LOGAN, Clerk.

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# STATE OF THE CHURCHES IN THE K. M. ASSOCIATION.

Churches	P. Offices	Supply	Sunday of P.	Ch. Clks.	Delegates' Names. Ordained Ministers in Capitals, Licensed preachers in Small caps.—Laymen in Roman letters.	Rec'd by Le	Dismissed..	Restored....	Excom'ted	Deceased...	Total.....	Contributo's		
Buffalo.	Erwinville.	T Dickson.	4	W Hamrick	S McBrayer, F S Ramsour, W Hamrick, J	0	6	2	6	6	206	3.00		
Sandy Run.	Mooreboro'. Shelby.	J Suttle. R Poston.	3	W B Lovlace	W B Lovlace, W B Sirod, J Rollins, N Scog-	7	1	2	2	2	186	2.00		
Zion.	"	T Dickson.	2	A C Irvin.	A C Irvin, C Blanton, M McEntire, [gins,	42	5	26	2	1	156	2.00		
Zion.	Camp Call. Webb's Ford	J Suttle.	2	J R Logan.	T DICKSON, W H Green, J R Logan.....	5	3	5	1	2	131	3.25		
Double Springs.	Ward's Ford	J Suttle.	2	W H Hardin	J SUTTLE, R POSTON, W H Hardin.....	10	5	16	0	7	134	1.50		
Bethel.	Boiling Spring.	L McSwain	1	G Hamrick.	D PANNELL, Geo Hamrick.....	0	1	5	0	1	19	55		
Bethel.	Mount Sinai.	B Bonner.	3	D Durham	R Hamrick, A Hamrick, W H Green, Jr.	1	6	0	3	3	123	1.50		
Mount Sinai.	Erwinville.	T Dickson.	1	J Randall.	L McSWAIN, T McSwain.....	8	0	5	1	0	58	1.00		
New Bethel.	Gardner's Ford	D Pannell.	3	R T Ford	F Lattimore, R T Ford, M Hull, J Williams	63	5	55	1	4	170	2.50		
Mt Pleasant.	Sandy Run.	R P Logan.	2	W B Hames	M Jolly, D Green.....	0	3	3	0	0	40	1.00		
Broad River.	Cherokee	W Hamrick.	2	J Moss.	J Moss, J Hampton.....	1	0	2	0	1	25	75		
Beaverdam.	Fillmore.	L McSwain.	4	J T Harrill.	Jesse Harchin, D Hamrick.....	0	1	0	0	1	59	1.00		
Pleasant Hill.	Swangstown	G W Rollins	1	J A Roberts	H Roberts, J Hamm.....	10	7	2	3	1	97	2.00		
High Shoal.	High Shoal.	M Williams.	4	M Darham.	G W ROLLINS, M D Padgett.....	7	1	6	0	4	75	1.20		
Mount Vernon	Harmony	J J Jones.	3	J A Davis	MULINGTON WILLIAMS.....	12	1	1	0	0	43	75		
Mount Purno.	Seagle's Store	A W Williams.	3	Jno Starnes	A W Holt, P Harmon.....	25	2	0	0	0	66	1.00		
Corinth.	Seagle's Store	A Abernathy	1	A L Johnson	W J Wesson.....	1	1	2	0	0	16	50		
Big Spring.	Duncan's Ck	G W Rollins	3	J W Murray	J C Lattimore, J W Murray.....	14	1	35	1	1	95	1.57		
Sandy Plains.	Camp Call.	W McSwain	4	J B Walker.	J Walker, I Whiteside.....	36	4	1	0	0	85	1.50		
New P. Prospect.	Enf. P. Mill	T Dickson.	2	B Goforth.	Z Earls, I W Goforth.....	35	0	0	0	4	206	2.00		
Bethlehem	White Plains	A J Causler.	1	J H Weathers	S P H Weathers, J M Thornburg.....	35	0	0	0	0	206	2.00		
Long Creek.	Dallas.	A J Causler.	1	J H Weathers	S P H Weathers, J M Thornburg.....	35	0	0	0	0	206	2.00		
						Total.....	277	55	163	7	34	22	2097	32.57
						Delegates from Ebenezer.....	1	25	1	0	0	0	95	1.57
						Delegates from Ebenezer.....	1	25	1	0	0	0	95	1.57

Total..... 277 55 163 7 34 22 2097 32.57  
 Delegates from Ebenezer..... 1 25 1 0 0 0 95 1.57  
 Delegates from Ebenezer..... 1 25 1 0 0 0 95 1.57



## CIRCULAR LETTER.

*The King's Mountain Baptist Association  
to the Churches in Union, Greeting :*

DEAR BRETHREN:— Agreeably to the direction given us at your last session, we address you, this year, on the "*Nature, Design, and Application of the Atonement of Jesus Christ.*"

The nature of the atonement that God required of man after he sinned, was such, that *he*, in his fallen state, could not render satisfaction to an infinite law; hence, Christ, as our surety, came in as a mediator, between an offended God, and man, the offender; and undertook the great work of man's redemption: in order that he might be re-instated, or brought back into the favor of God. He came—not to establish the first covenant, which was a covenant of works, and which had been previously broken by apostate man—but more especially to establish the covenant of grace, which is truly said to be the great key to man's salvation: which comports well with the language of the Apostle Paul, in his letter to the Ephesians, 2d chapter, 8th verse: "By grace are ye saved, though faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

The covenant of grace was entered into by God the Father, and God the Son, ere the topmost dust of the earth was laid; for HE was set up from everlasting to everlasting, the same yesterday, to day, and forever. The same unchangeable I AM. And when we discover that he came not to do his own will, but the will of his Father who sent him, we at once see the peculiar fitness and propriety of the Apostle's language, when he said, "God commendeth his love to us, in that, while we were yet sinners, Christ died for us." And again, the Prophet Isaiah, chap. 53d, 11th verse, while discoursing on the subject of Christ's atonement, breaks forth in the following language, "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." And in the 5th verse of the same chapter, it is said, "But he was wounded for our transgressions,

he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed." The word *atonement*, properly means a *covering*, and intimates that our sins are, by a proper atonement, covered from the avenging justice of God. In its nature, it is general; all-sufficient to expiate the sins of the whole world, although special in its application. 1st John, 2d chap. 2d verse. In the sacred volume, we see many beautiful types shadowing forth the great sacrifice, that was offered unto God, well pleasing in his sight; illustrative of that eventful offering that was made by Christ on Mount Calvary, to which the writer would briefly direct your attention. By a close attention to these types, the nature and design of the atonement will be simplified and made plain to all. By reference to the law of sacrifices, as recorded in Leviticus, you will see that beasts or fowls without blemish, were invariably selected: for instance, the gentle dove is always taken as an emblem of innocence; or the ox, fitly representing patience; or the lamb, which is generally regarded as an emblem of meekness and humility. All of which, conjointly, represent traits of character, in a smaller degree, that were amply reflected in the person and character of Jesus Christ, in his state of incarnation and humiliation, while he was engaged in the great work of atonement for the sins of the world. He was meek, innocent, and humble indeed; opening not his mouth when led as a lamb to the slaughter. But your attention is particularly directed to a sacrifice recorded in the 16th chapter of the same book, to wit: the sacrifice of the two goats that were to be offered once a year for general atonement. The officiating priest was required to array himself in linen garments, an emblem, no doubt, of Christ's incarnation, or the robe of human nature with which he arrayed himself, when he came to expiate our sins on the cross. In this instance on the appointed anniversary, or day of sacrifice, the priest offered expiatory sacrifices, both for *himself*, and for all the people. Not so, however, with Jesus Christ, our great high priest, who needeth not as those high priests under the law, to offer sacrifices for his own sins first, and then for the people; for He was holy, undefiled and without sin.

Another difference will appear, in that, the law made men priests that had infirmities. But the word of the oath, since the law, maketh the Son, who is pure and consecrated, a priest for ever more. The Priest, under the law, on the day of atonement made his solemn entrance into the holy place, made with hands, with the blood of bulls and of goats,—typifying, as the

Apostle plainly declares, the entrance of Jesus Christ, the high priest of good things to come, by a greater and more perfect tabernacle, into the holy place not made with hands—that is, into heaven itself; having obtained eternal redemption for us. Another ceremony, however, peculiar to the law dispensation, will claim your attention, for a short time. Besides the bullock and the ram, which Aaron was to offer, the first for himself, and the second for the people: he was also to take for all the congregation of Israel, two kids of the goats for a sin offering; which were to be brought, as usual, to the door of the tabernacle of the congregation; but were not both to be killed, as were usually done; for, by a certain rite, the two victims were selected by lot; the one to be offered in the accustomed manner unto the Lord, and the other to be presented alive before the Lord; while Aaron, laying both his hands upon its head, confessed over it all the iniquities of the children of Israel—their transgressions in their sins. This latter was called the *scape goat*, which bore away the sins of the people ceremoniously; so, Jesus Christ, though reputed as a sinner among men, was pure and righteous in the eye of God, and by his death and sufferings, bore away our sins, in his own body, on the tree of the cross. They were imputed to him, and he bore the punishment due to them. This was typified more fully by the goat which was slain and sacrificed. The flesh and blood of this creature are sometimes represented as possessing medicinal qualities, healing maladies, and softening rigid adamant; which if true, is a fit emblem of the efficacy of Christ's blood, in healing our sinful leprosy, and softening our hard and stony hearts, and changing them into hearts of flesh.

The first goat was an emblem of Christ sacrificed for us; for like other sacrifices, it was killed: so in like manner was Christ put to death. Its blood was carried within the veil: so Christ was to appear in the presence of God for us, with his own blood. Its body was to be burned without the camp: so Christ suffered without the gate. But let us direct your attention more particularly to the mystery of the scape goat, before mentioned. Its similarity in some respects to Christ will appear obvious to the most superficial observer. Like the other, it was to be taken from the congregation of Israel, and doubtless it was purchased with the public money. So was Christ taken from among his brethren, and bought for thirty pieces of silver, out of the public treasury. That he might be numbered with the transgressors, and bear the sins of many, he was delivered into the hands of his ene-

mies, according to the determinate counsel and fore-knowledge of God. And, by this same counsel, was determined before to be done, whatsoever happened unto him. Hence it was, that Pilate was deaf to the remonstrances of his own conscience, in condemning him who was just and without fault; and hence, the Jews preferred a murderer to the Lord of life and glory, when they desired that Barrabus should be released, and Christ should be crucified.

It is true indeed, that the great propitiatory sacrifice has already been offered, never to be repeated again; because, sufficient in its nature for the healing of the nations. For the nature, design and application of the atonement of Jesus Christ, was, to prepare a people for him; and by the instrumentality of the preaching of the gospel of Jesus Christ, by faithful ministers of the cross, to a lost and ruined world; God, attending the exhibition of his own word, by the power and efficacy of the Holy Spirit; this great work is to be accomplished in the fullness of time. "For the gospel is the power of God to every one that believeth: to the Jew first, and also to the Greek," or gentile. And the Saviour had a particular allusion to this, when he said to his disciples, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." It is clearly set forth in this passage, that an application of the atonement or blood of Christ, must be applied to the soul, to cleanse it from the pollutions of sin, which is done by exercising faith in him; for Jesus Christ said to Nicodemus, "Marvel not, that I said unto thee, ye must be born again."—born of the water and of the spirit. The design of the atonement of Christ, therefore, was not only to wash away our sins in his own blood, but to prepare our hearts, by the exercise of saving faith, for the indwellings of his spirit; "for, if any man be in Christ, he is a new creature; old things have passed away; behold all things have become new." And it is also said, that the blood of Christ cleanseth from all sin; having our hearts sprinkled from an evil conscience, with clean water and the law of the Lord written therein, and which is the happy results of an application of the atonement of Christ; having thereby obtained a part in the first resurrection, on such the second death hath no power. As the blood of the sacrifice, that was offered the evening before the children of Israel left the land of Egypt;—they were to take the blood of the sacrifice, and strike it on the two side posts, and on the upper door post of the houses

wherein they should eat it; for the destroying angel was to pass that night, and wherever the blood was not applied to the door of the tent, he was to destroy the first born. And so he did; for next morning when they arose, the first born of all the Egyptians was dead; for the blood was not applied there; and the destroying angel entered in and reigned there. Now, what hinders us from viewing Christ's blood in the same sense? The Saviour said, except ye eat of my flesh and drink of my blood, ye shall have no life in you; and this plainly teaches us that we must individually have an application of Christ's blood, applied to our hearts, or the destroying angel (which, in a spiritual sense, is the second death) will have power upon the soul to destroy it forever. O! the blessings that attend the nature, design and application of the atonement of Jesus Christ! For it is through it that we have the glorious gospel preached unto us; and by it lost sinners, who are blindfolded by the god of this world, can have a knowledge of themselves, and be brought into the glorious liberty of the children of God; and be partakers of his holiness. But the gospel must be preached; for God is a Spirit, and they that worship him must worship him in spirit and in truth. And how can they call on him, of whom they have not heard; and how can they hear without a preacher? Does it not, therefore, behove the church of Christ to use greater efforts to spread the glorious gospel of a crucified and risen Saviour?

Dear Brethren, permit us to say, in conclusion, that without an application of Christ's atoning blood, sinners will be lost forever. May every child of the Adamic family, prayerfully consider this important subject, and prepare to meet the God of all the earth in peace, is the prayer of yours, in the bonds of the gospel.

The first part of the book is a history of the  
 city of London, from its foundation to the  
 present time. It is written in a plain and  
 simple style, and contains many interesting  
 particulars of the city's history, and of the  
 lives of its famous inhabitants. The second  
 part of the book is a description of the  
 city's buildings, and of its various  
 curiosities. It is written in a more  
 descriptive style, and contains many  
 interesting particulars of the city's  
 architecture, and of its various  
 curiosities. The third part of the book  
 is a description of the city's  
 government, and of its various  
 offices. It is written in a more  
 descriptive style, and contains many  
 interesting particulars of the city's  
 government, and of its various  
 offices. The fourth part of the book  
 is a description of the city's  
 commerce, and of its various  
 trades. It is written in a more  
 descriptive style, and contains many  
 interesting particulars of the city's  
 commerce, and of its various  
 trades. The fifth part of the book  
 is a description of the city's  
 education, and of its various  
 schools. It is written in a more  
 descriptive style, and contains many  
 interesting particulars of the city's  
 education, and of its various  
 schools. The sixth part of the book  
 is a description of the city's  
 religion, and of its various  
 churches. It is written in a more  
 descriptive style, and contains many  
 interesting particulars of the city's  
 religion, and of its various  
 churches. The seventh part of the book  
 is a description of the city's  
 arts, and of its various  
 manufactures. It is written in a more  
 descriptive style, and contains many  
 interesting particulars of the city's  
 arts, and of its various  
 manufactures. The eighth part of the book  
 is a description of the city's  
 parks, and of its various  
 gardens. It is written in a more  
 descriptive style, and contains many  
 interesting particulars of the city's  
 parks, and of its various  
 gardens. The ninth part of the book  
 is a description of the city's  
 streets, and of its various  
 squares. It is written in a more  
 descriptive style, and contains many  
 interesting particulars of the city's  
 streets, and of its various  
 squares. The tenth part of the book  
 is a description of the city's  
 water, and of its various  
 fountains. It is written in a more  
 descriptive style, and contains many  
 interesting particulars of the city's  
 water, and of its various  
 fountains. The eleventh part of the book  
 is a description of the city's  
 air, and of its various  
 winds. It is written in a more  
 descriptive style, and contains many  
 interesting particulars of the city's  
 air, and of its various  
 winds. The twelfth part of the book  
 is a description of the city's  
 soil, and of its various  
 crops. It is written in a more  
 descriptive style, and contains many  
 interesting particulars of the city's  
 soil, and of its various  
 crops. The thirteenth part of the book  
 is a description of the city's  
 climate, and of its various  
 seasons. It is written in a more  
 descriptive style, and contains many  
 interesting particulars of the city's  
 climate, and of its various  
 seasons. The fourteenth part of the book  
 is a description of the city's  
 population, and of its various  
 classes. It is written in a more  
 descriptive style, and contains many  
 interesting particulars of the city's  
 population, and of its various  
 classes. The fifteenth part of the book  
 is a description of the city's  
 government, and of its various  
 offices. It is written in a more  
 descriptive style, and contains many  
 interesting particulars of the city's  
 government, and of its various  
 offices.

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